good luck ; he will say : "My god has blessed me and shown me this gandjelo," and he is quite welcome to help himself to the wine. On the other hand, it is prohibited to touch the shell and to drink from it. It is taboo. A stranger doing so would be addressed as follows : "Are you a bee, are you a butterfly to go and help yourself from a shikutja, which does not belong to you?" He would be tied up, arms and legs, and left to sleep in the open for the whole night. On leaving him they will taunt him, saying : "Go and drink from the shikutja." He may even be condemned to pay a fine, a goat, or a hoe. This palm wine has a very sweet and agreeable taste.

According to the Native idea, *honey* (bulombe) is also a drink! The prefix *bu* classifies this product amongst liquids. It is very much appreciated and Natives readily submit to be stung in order to collect it (hakula) from the holes in old trees or rocks. They generally burn some grass which they hold in one hand, keeping the bees away with the smoke and the flame, and gathering the honey combs into a pot with the other hand. Thongas frequently secure honey in an artificial way by placing a broken pot upside-down in the bush. Bees are attracted and a swarm will occasionally make its home in the pot. In the Ñwambukota region (near Morakwen) I saw a Ronga who even had bee hives of his own invention and succeeded in securing plenty of honey. Native honey is of a brownish, blackish hue. When eating it, Thongas do not at all despise the larvae : are they not meat?

3) *The Shiwayawaya and Shikokiyane drinks.* The various kinds of beer and drinks made from fruit were not, however, enough for the Thongas. They saw that White people used sugar-cane to distil rum and they attempted to do the same. The result of their attempt is called *Shiwayawaya*. Inhambane Natives seem to have been the first to brew it ; their kinsmen of the Lourenço Marques district soon followed their example. They crush the sugar-cane in a mortar, after having poured some water into it ; they then collect the crushed cane in a sack, press it, and extract all the liquid they can in one or two barrels. During the night a fire is lighted in a hut, near the barrels, to

nostrils and so keep it quiet during the whole operation. The milk is generally taken in a large wooden bowl. It is very seldom consumed as a liquid, but is *eaten* when thickened by coagulation. The fresh milk is poured into a calabash with an opening at the bottom closed by a cork : a certain quantity of whey has been kept in the calabash and this causes the fresh milk to curdle at once. When curdled but not yet set, it is called *shitjubi* and is eaten with spoons by men and women. But it is left to decompose : the whey *(mulaza)* soon separates from the thick part, which becomes entirely solid and is then called *ntjhwamba*. The cork at the bottom of the calabash is removed, the *mulaza* flows out freely and is drunk by the men and herd boys. The *ntjhwamba* is put into a plate and each man or woman, not having her *tihweti* (I. p. 187), approaches and takes a spoonful of it. A woman during menstruation must never drink milk, nor during her confinement or until her child has been presented to the moon (I. p. 52).

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The milk of the first week after a cow has calved is taboo. It must not be mixed with other cows' milk, because the umbilical cord of the calf has not yet fallen off. It can, however, be boiled and consumed by children, as they do not count! After that milk is never boiled : not that there is any taboo to fear, but it is not customary. Natives do not give any clear reason for these milk taboos. They have no objection to selling their milk to strangers ; on the contrary, they are so eager to make money out of it that they often add water to it, and any European having had dealings with them in milk matters would have his story to tell!

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Goat's milk is left for the herd boys ; men do not touch it.

II. *Other domestic animals.*

Besides oxen, the Ba-Ronga breed *goats* (mbuti, yin-tin), the care of which is relegated to the small boys (I. p. 62). Practically every one possesses one or more goats, whilst oxen are much more rarely met with.

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